



سُورَةُ الْأَنْبِيَاءِ

Surat Al-Anbeya'e
(The Prophets)

الترتيب
21
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)

1. *Eqtaraba¹* (*festinately-approached*) for the mankind their accountability while they *(are)* in heedlessness ^w shunners.
2. Not *ya'atee^x* (*descends/ comes to*) ^x them of a *Thekren* (*Qur'an/ message*) from their Lord *muhdathen²* (*that which is made anew by revelation*), except *ista'ma'ao³* (*they^z affirmably heard*) it^x while they play.
3. Toyers ^w (*are*) their hearts and they ^z concealed the *najwa^x* (*secret-counsel*) ^w; who ^r *dhalamo⁴* (*they^z wronged*); is this except a human like you^b; do then *ta'ato* (*you^z bring forth/ about*) the magic while you^f discern⁵ you^z.
4. Said *[he]*: my Lord knows the say in the Heaven^w and the Earth ^w; and He *(is)* The *Sameeo⁶* (*The Acute-Hearer/The Enabler of hearing/The favorable Answerer to prayer*), The Omniscient.
5. Rather said they ^z: *adhghatho* (*medley*) dreams, rather *iftraho* (*[he] crafted it^x as a lie for fraudulent end*); rather he *(is)* a poet; so let *ya'atee* (*produce/ bring about [he]*) *(to)* us by an *Aya'ten^w* (*miracle/ sign/ proof*) just-as *(had been)* sent the *[firsts]* (*ancients*).
6. Not believed before them of a village^w We perished it^w; do then they believe.
7. And not We sent before you^g except men; [We] reveal⁷ to them, so let-ask you ^z the *Thekre* (*The Qur'an/The Book*) folk^w *en(ij)* you^c were not knowing you ^z.
8. And not We made them a *jasadan^{x8}* (*tinged-physique*), not eat they ^z the *tta'aama^x* (*wheat/ edible/ food-grains*) ^x and not they^z were immortals.
9. Afterwards *ssadaqnahom* (*We always-enforced-the-truth to/ for them*) (*regarding*) the promise; so We delivered them and

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي
غَفَلَةٍ مُّعَرَّضُونَ

مَا يَأْتِيهِمْ مِّنْ ذَكْرٍ مِّنْ رَّبِّهِمْ مُّحَمَّدٌ
إِلَّا أَسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ

لَا هِيَةَ قُلُوبُهُمْ وَأَسْرَوْا أَنْجُوَى
الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ
مِّثْلُكُمْ أَفَتَأْتُونَ أَسْحَرَ وَأَنْتُمْ
تُبَصِّرُونَ

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ
وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ

بَلْ قَالُوا أَضْغَبْتَ أَحَلَّمَ بَلْ أَفْتَرَنَاهُ
بَلْ هُوَ شَاعِرٌ فَلِيَأْتِنَا بِعَيْةٍ كَمَا
أَرْسَلَ الْأَوْلَوْنَ

مَا أَمْنَتَ قَبْلَهُمْ مِّنْ قَرِيَةٍ أَهْلَكْنَاهَا
أَفَهُمْ يُؤْمِنُونَ

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجَالًا نُوحِي
إِلَيْهِمْ فَسَعَلُوا أَهْلَ الذِّكْرِ إِنْ
كُنْتُمْ لَا تَعْلَمُونَ

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ
الطَّعَامَ وَمَا كَانُوا حَالِدِينَ

ثُمَّ صَدَقَنَاهُمُ الْوَعْدَ فَأَنْجَنَاهُمْ

¹ The word *aqtab* “in the *qurb*” = *اقرب* “in the *qurb*” as *اقرب* “in the *qurb*” is *more particular* than *المبالغة في القرب* “in the *qurb*” i.e. indicative of a *superlative* of the *approach*. See the *تاج*. So for such a *superlative* of the *approach/ nighing*. So, “*festinately*” is used to qualify the *approach* in order to *intensify* it.

² The word *muhdathen*” is *singular, masculine, objective noun*, meaning: *that which is caused to be new by revelation*.

³ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

⁴ See the *Lexicon* attached to this *Translation* for *فَاعِلُ الظُّلْمِ* = *ظالم* = “*injustice-doer*” and “*wronged*.”

⁵ The word “*البصيرة*” comes from “*البصیرة*” as it means “*reasoning*” that is magic and not *بصیرة* *per se*.

⁶ See the *Lexicon* attached to this *Translation* for this multi-meaning word “*Same'o*” = “*المسمع*”

⁷ The word “*وَحْيٍ*” or *أَوْحَى*” is rooted in “*وَحْيٍ*” which denotes at least six diverse meanings, *all for communicating/ gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And, “*الوَحْيٍ*” is *fire* or *king*. See the *اللسان*.

⁸ The word “*جَسَدًا*” = a *tinged-physique* versus “*body*” be it *tinged* (colored) or *not*. See *اللسان*.

whom^r[We]will;andWe perished theexceeders.

10. *Laqad* (verily, already and affirmatively) We descended to you^b a Book^x in it^x (is) yourⁿ thekro (appellation, repute); do then not you^z cerebrate.

11. And how-many⁹ *qassamna* (We suppressed/ squelched) of a village^{w¹⁰ (that) was-she^y *dha'lematon^{w¹¹}* (injustice-doer-she^y); and We established after it^w other people.}

12. Then *lamma* (when/ whence) they^z sensed Our *ba'asa^x* (intense torment/ Might) *edha* (suddenly/ whereas) they from her/it^{w¹² they^z run.}

13. Let-not run you^z; and let-return you^z to what you^c (had been) luxuriated in it^x; and yourⁿ dwellings, *la'alla* (craving currently unavailable deed that/ perhaps) you^b (be) questioned you^z.

14. Said they^z: O, *wayland¹³* (for us: long lasting torture in Hell/ woe/ bane); verily We were *dha'lemeena¹⁴* (injustice-doers).

15. So ceased^w not *telka^w* (she-that afar it^w/ that^w/ it^w) (is) their invocation^w until We made them a harvest *kha'medena* (stills/ quiets).

16. And not We created the Heaven^w and the Earth^w and what (are) between them both playfully.

17. Had We wanted to *nattakhetha¹⁵* ([We] take and make) an amusement^x surely *ittakhatna¹⁶* (We took and made) it^x from *ladon¹⁷* (directly and possessively from) Us, en (if/ not) We were doers.

18. Rather We cast by the right^{x¹⁸ on the falsehood^x then *yadmagho¹⁹* (brain-smites) it^x; then *edha* (suddenly/ whereas) it^x (is) *za'heqon* (ennuined vanisher); and for you^b (is) the *waylon²⁰* (lengthy: stay in a valley in Hell/ bane/ woe) [of] / for what you^z describe.}

وَمَنْ ذَنَأَ وَهَلَكَنَا الْمُسْرِفِينَ ١

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ
أَفَلَا تَعْقِلُونَ ٢

وَكَمْ قَصَمْنَا مِنْ قَرِيَّةٍ كَانَتْ ظَالِمَةً
وَأَنْشَأْنَا بَعْدَهَا قَوْمًا ءَآخَرِينَ ٣

فَلَمَّا أَحْسَوْا بِأَسْنَانِهَا إِذَا هُمْ مِنْهَا
يَرْكُضُونَ ٤

لَا تَرْكُضُوا وَأْرْجِعُوا إِلَى مَا أَتْرَفْتُمْ
فِيهِ وَمَسَكِنَكُمْ لَعْلَكُمْ تُسْعَلُونَ ٥

فَالْوَيْلُ لِمَنِ اتَّبَعَ ظَلَمَيْنَ ٦

فَمَا رَأَتِ تِلْكَ دَعَوْنَاهُمْ حَتَّى
جَعَلْنَاهُمْ حَصِيدًا خَمْدَيْنَ ٧

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا
بَيْنَهُمَا لَعْبَيْنَ ٨

لَوْأَرْدَنَا أَنْ نَتَخَذَ هُوَ الْأَخْذَنَهُ مِنْ
لَدُنَّا إِنْ كُنَّا فَعَلَيْنَ ٩

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَطَلِ
فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ
الْوَيْلُ مِمَّا تَصِفُونَ ١٠

⁹ The word “كم” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

¹⁰ Clearly it is the *inhabitants* of the village who were/had been *injustice-doers*.

¹¹ The word “ظالم” = “فاعل الظلم” = “the injustice-doer,” as “الظلم” = “injustice.”

¹² The pronoun “her/it^w” refers to the *village^w*, a *feminine gender in Arabic*; the *village^w* which is mentioned in the immediately preceding *Ayah*. They were fleeing from the village once they sensed the intense torment.

¹³ *Waylon* is an Arabic word that has three *distinct* meanings: (1) long lasting torture; (2) a valley in the Hell Fire with *intense* heat that it melts everything that comes into it; (3) ruin.

¹⁴ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

¹⁵ The word “اتخذ” from “اتخاذ” which is “افتعال” for “الاتخاذ” as stated in *لسان العرب*; therefore, “اتخذ” is *always* taking and presuming *some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

¹⁶ *Ibid.*

¹⁷ The word “لدن” is *closer* than “عند” as you can say: “عندى مال و المال ليس بقبضتك الآن,” thus, which *closer* spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such *closerness*. See *اللسان*.

¹⁸ Qur'an's commentators say that “الحق” = “right,” here means The *Qur'an* and the “باطل” = “falsehood” means the *Satan* or whatever it represents.

¹⁹ The word “دماغ” in “يدمغه” means struck it so strongly reaching its “دماغ” = “brain.” Thus, this great *Ayah* expresses *one of the most elegant figurative speeches*. It represents the *untruth* with a “brain” to scheme its artifices and wiles and the *truth* as smiting its “brain,” rendering it a “vanisher,” i.e. *passing it out of existence*.

²⁰ *Waylon* is an Arabic word that has three *distinct* meanings: (1) *lengthy: woe, bane*; (2) a valley in the Hell Fire with *intense* heat that it melts everything that comes into it; (3) *ruin*.

19. And for Him whatever (are) in the Heavens^w and the Earth^w; and whoever (are) endaho (by Him/ at His presence) neither yestakberoona²¹ (they^z affirm their prideful haughtiness) a'n (regarding) His eba'da'te (worship/ -servility-to-Him) and nor yestah'seroona²² (they^z showfatigue/ exhaustion).

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ
وَمَنْ عِنْدَهُ لَا يَسْتَكِرُونَ عَنْ
عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ

يُسْتِحْوِنُ اللَّيْلَ وَالنَّهَارَ لَا يَفْتَرُونَ

أَمْ أَخْنَدُوا إِلَهَةَ مِنْ الْأَرْضِ هُمْ
يُنَشِّرُونَ

20. Yousabbehona²³ (he-they say: subhana Allah) the night and the day, not flag²⁴ they^z.

لَوْ كَانَ فِيهِمَا إِلَهٌ إِلَّا اللَّهُ لَفَسَدَتَا
فَسُبْحَنَ اللَّهُ رَبِّ الْعَرْشِ عَمَّا
يَصِفُونَ

21. Or ittakhatho²⁵ (they^z took and made) aalehatan (deities) from the Earth^w they resurrect.

أَمْ أَخْنَدُوا إِلَهَةَ مِنْ الْأَرْضِ هُمْ
يُنَشِّرُونَ

22. If [was] in them both aalehaton^w (deities)^w except Allah, surely (would have) both corrupted^w; so Subhan²⁶ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah, The Arshe's²⁷ (Throne of Kingship)'s Lord *amma* (regarding) what they^z describe.

لَوْ كَانَ فِيهِمَا إِلَهٌ إِلَّا اللَّهُ لَفَسَدَتَا
فَسُبْحَنَ اللَّهُ رَبِّ الْعَرْشِ عَمَّا
يَصِفُونَ

23. Not (to be) questioned [He] *amma* (regarding) what [He] does while they (are to be) questioned.

لَا يُسْعِلُ عَمَّا يَفْعُلُ وَهُمْ يُسْعَلُونَ

24. Or ittakhatho²⁸ (they took and made) of lesser than-/without Him aalehatan (deities); let-say [you^s]: *hato* (clamorously expressing let-bring) yourⁿ proof; this (is) thekro (Qur'an/ mention) of whom^p (are) with me and thekro of whom^p (were) before me; rather most (of) them know not the right, so they (are) shunners.

أَمْ أَخْنَدُوا مِنْ دُونِهِ إِلَهَةَ قُلْ
هَاتُوا بُرْهَنَكُمْ هَذِهَا ذِكْرُ مَنْ مَعَ
وَذْكُرُ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ الْحَقَّ فَهُمْ مُعَرْضُونَ

25. And not We sent, of before you^g of a messenger except (that) [We] reveal²⁹ to him, verily it^x [no] an elaha(a deity) except Me; so let-worship you^z [Me]³⁰.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا
نُوحَى إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا
فَاعْبُدُونَ

²¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

²² The expression: “لا يستحسرون” means they uncover no weariness/boredom or regret for their worship. As the word “حر” means uncover, or ended because of fatigue/ weariness or regret. See the *التاج*.

²³ The word “yousabbehona”= he-they say: “subhana Allah,” that is: hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah.

²⁴ The word “flag” means *decline in vigor*.

²⁵ See footnote 15 above regarding *أَخْنَد*.

²⁶ The word “subhana”= سُبْحَانَ has no English equivalent. Wherever this word, or its grammatical inflections (such as “سُبْحَانَكَ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhan”= سُبْحَانَ concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

²⁷ So “العرش” in the Arabic language means: بَرِيرُ الْمَالِكِ which is “العرش”. Thus, المُضطَجَعُ أو السرير الذي يجلس عليه. See the *اللسان*. In Ayah 23 of *an-Naml*: “...and for her a great Arsh.” (S 27; 23), clearly means the “Arsh” is the “Throne of Power and Dominion.” And according to *الحديث المتفق عليه* The Hadeeth which is agreed upon, i.e. by both most authoritative Hadeeth narrators, *Al-Bukhary* and *Muslim*, The Prophet (SAWS) said: “so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) Mosa (Moses) he taking with a Pillar of the Pillars of The Arsh. So, I profoundly know not did he regained consciousness before me or he was recompensed by the Toor (Mount) swooning.” See *شرح العقيدة الطحاوية* See the attached list of References.

²⁸ See footnote 15 above regarding *أَخْنَد*.

²⁹ See footnote 7 above regarding *reveal*.

³⁰ The letter “ن” in “فَاعْبُدُونَ” by Arabic (linguistic) Rule, is called *نون الوقاية او العماد*, حيث لا يستنقى عنها” which precedes the speaker's pronoun “ي”. The speaker's pronoun “ي” in “فَاعْبُدُونَ” is omitted, for *التحفيف* = “al-tahfeef” = *اعراب القرآن، لمحمود صافي* See Ayat's end harmony (rhyme).

26. And they^z said: *ittakhatha*³¹ (*took and made*) *Ar-Rahman* a child; *subhana*³² (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) *Him*; rather *ebadon* (*worshippers/ submitters/slaves*) *mukramoon*³³ (*they who are hospitality accorded and honored*). وَقَالُوا أَتَخْذَ الْرَّحْمَنَ وَلَدًا سُبْحَنَهُ
بَلْ عِبَادٌ مُّكَرْمُونٌ

27. Not they^z precede Him by the say; and they by His command they^z work. لَا يَسْقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ
يَعْمَلُونَ

28. Knows [He] what (*is*) between their hands^{w34} and what (*is*) behind them; and not they^z intercede except for whom ^p[He] pleased; and they from His *khashya'te* (*reverent-fear*)^w(*are*) *mushfegoona* (*they who are in disquiet*). يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يَشْفَعُونَ إِلَّا لِمَنْ أَرَضَنَا وَهُمْ
مِّنْ حَشِّيَّهُ مُشَفَّقُونَ

29. And whoever says [he] of them: verily I am *elahon* (*a deity*) of lesser than/without Him, then *tha'leka* (*afar-that-it/*)^x [We] requite him Hell^w; like *tha'leka* [We] requite the *dha'lumeena* (*injustice-doers*). * وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِيِّهِ
فَذَلِكَ تَحْزِيْهُ جَهَنَّمَ كَذِلِكَ تَحْزِيْهُ
الظَّلَّامِينَ

30. Have [and]³⁵ not seen they^z who^r unbeliever they^z that the Heavens^w and the Earth^w both were *rat'qan* (*meld/blend*) and *fataqa* (*rended/cleaved*) them both We; and We made of the water everything *hayyen* (*living/alive*); do then not they^z believe. أَوْلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ
وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَا هُمَا
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ
أَفَلَا يُؤْمِنُونَ

31. And We made in the Earth^w anchors³⁶ (*catches/ fasteners/stabilizers*); so that not [it^w] wobbles by them; and We made in it^w *fejajan*³⁷ (*spacious-valleys*) paths, *la'alla* (*craving currently unavailable deed that, perhaps*) they *yahtadoona* (*they^z find and accept the divine-guidance*). وَجَعَلْنَا فِي الْأَرْضِ رَوَسَى أَنْ تَمِيدَ
بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبْلًا
لِعَلَّهُمْ يَهْتَدُونَ

32. And We made the Heaven^w a ceiling *mahfoodhan*³⁸ (*that which is kept-up*)³⁹; and they (are) *a'n* (*regarding*) its^w *Aya'te*^w (*signs/proofs*) (are) shunners. وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ
عَنِ ءَايَتِهَا مُعْرِضُونَ

33. And He Who created the night^x and the day^x and [the] sun^w and the moon^x each (*is*) in an orbit, they^z swim. وَهُوَ الَّذِي خَلَقَ الْأَيَّلَ وَالنَّهَارَ
وَالشَّمْسَ وَالقَمَرَ كُلُّ فِي فَلَكٍ
يَسْبَحُونَ

³¹ See footnote 15 above regarding “إِنَّهُ”

³² The word “*subhanabo*”=“*سبحانه*” has no English equivalent. The word is made up of two parts: “*subhana*” and the pronoun “*ho*”=“*Him*.” Wherever the word “*subhana*,” or its associates/inflections (such as “*سبحان*” or “*سبحانك*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “*subhan*=“*سبحان*” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*)

³³ English does not have a word for “*karram*” and its derivative “*mukramoon*”). See Lexicon attached to this Translation.

³⁴ The phrase: “*between their hands*” this is Arabic *tongue* expression, meaning: ahead of them, or before.

³⁵ The Arabic interrogative-castigatory particle “أَوْلَمْ” (implying negation) is made up of three parts (ا), (و), (ل). (ا) = (and) “أَوْلَمْ,” meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the Lexicon attached to this Translation for more elaboration.

³⁶ That is the mountains.

³⁷ The word “*fujaj*” (also “*fujaj*” with *dbamma* or *kasrah* on the “ف”) means *wide open valleys*, i.e. not “passes,” as “passes” suggest *narrow gaps between mountains*, according to the *dictionary definition*.

³⁸ The word “*mahfoodhan*” is an *objective, masculine noun*, meaning *that one which is preserved*.

³⁹ The word “*محفوظاً*” is rooted in “*حفظ*” = “*kept-up*” not just “*kept, or maintained*,” or even “*guarded*.” *Merriam Webster’s Dictionary* puts “*keep up*” as: “*to stay even (as in acts of strength, endurance, or speed)* **although he was small he could keep up with the larger boys in sports**.” (*Emphasis is added*).

34. And not We made for a human of before you^g the immortality; do then *en(if)* you^h died then they (*are*) the immortals.

وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخَلْدَ
أَفَيْنَ مِنْ فَهُمْ لَخَلِدُونَ

35. Every a self^w (*is*) a taster^{w40} (*of*) the death; and [We] essay you^b by the evil and the *khayr'*⁴¹ (*desirable/worthiness/goodness/possession/rain*) an essay^w; and to Us you^z (*are to be*) returned.

كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ وَنَبْلُوكُمْ
بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

36. And if saw you^g who^r unbelieved they^z *en* (*not*) *yattakhetho*⁴² (*they take and make*) you^g except jestingly, (*saying they*): is this who^x *yadkhoro*⁴³ ([*he*] slanderously mentions) yourⁿ *aaleha* (*deities*) while they by *thekre* (*mention of*) *Ar-Rahma'**ne* they (*are*) unbelievers.

وَإِذَا رَأَكَ الَّذِينَ كَفَرُوا إِنْ
يَتَخَذُونَكَ إِلَّا هُزُوا أَهَنْدَا الَّذِي
يَذْكُرُ إِلَهَتُكُمْ وَهُمْ بِذَكْرِ
الْرَّحْمَنِ هُمْ كَافِرُونَ

37. (Had been) created the mankind of a haste; [I] shall show you^b My *Aya'te*^w (*signs/proofs*) so let-not *tasta'aje-lona*⁴⁴ (*affirmably-hasten you*^z).

خُلُقَ الْإِنْسَنِ مِنْ عَجْلٍ سَأُرِيكُمْ
إِبَّيْتِي فَلَا تَسْتَعْجِلُونَ

38. And they^z say: when(*is*) this [the] promise, *en(if)* you^c were *ssadeqeena* (*always-truth-enforcers*).

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ
كُنْتُمْ صَادِقِينَ

39. If⁴⁵ know who^r unbelieved they^z when neither check they^z *a'n* (*off*) their faces The Fire^w and nor *a'n* (*off*) their backs; and not they (*are to be*) succored.

لَوْيَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونَ
عَنْ وُجُوهِهِمُ الْنَّارَ وَلَا عَنْ
ظُهُورِهِمْ وَلَا هُمْ يُنَصَّرُونَ

40. Rather [*it*^w]⁴⁶ *ta'tee*^w (*haps/comes to*)^w them surprisingly so [*it*^w] addles them, so neither can they^z (*do*) its^w *radda* (*forthwith-return/averting*) and nor they(*be*) reprieved.

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبَهَّمُهُمْ فَلَا
يَسْتَطِعُونَ رَدَّهَا وَلَا هُمْ
يُنَظَّرُونَ

41. And *laqad* (*verily, already and affirmatively*) *istoh'ze'a*⁴⁷ (*had been affirmably-jested*) by messengers of before you^g; so *haqa* (*deservedly besieged*) by whom^r scoffed they^z of them what they^z were by *it*^x *yasta'bzeona* (*affirmably jest they^z*).

وَلَقَدْ أَسْتَهَزَ إِبْرَهِيلُ مِنْ قَبْلِكَ فَحَاقَ
بِالَّذِينَ سَخَرُوا مِنْهُمْ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ

42. Let-say [*you*^s]: who^a [*he*] *yak'la'okum*⁴⁸ (*sentinels and forfends*) you^b by the night^x and the day^x from *Ar-Rahma'**ne*; rather they, *a'n* (*regarding*) their Lord's *Thekre* (*Qur'an/message/mention*), (*are*) shunners.

فَلَمَّا مَرَأُوا مِنْهُمْ بِاللَّيلِ وَالنَّهَارِ مِنَ
الْرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ
مَعْرُضُونَ

43. Or(*are*) for them *aalehaton* (*deities*) preventing them of lesser than/without Us, neither can they^z succor their-selves^w and nor (*are*) they of Us (*to be*) companied⁴⁹.

أَمْ هُمْ إِلَهٌ مَّا يَرَوُونَ
يَسْتَطِعُونَ نَصْرًا أَنْفُسِهِمْ وَلَا
هُمْ مِنَ الْمُصْحِحُونَ

44. Rather *matta'ana* (*We let relish the transitory worldly delight*)

بَلْ مَتَعْنَا هَتَّوْلَاءَ وَءَابَاءَهُمْ حَقَّ

⁴⁰ The word “ذائقه” = “taster^w” refers to the “self,^w” a *feminine gender*, so its reference must be *feminized*.

⁴¹ The word “خير” = “*khayron*,” and grammatically inflected “*khayren*” or “*kharan*” all mean that which is *desirable/worthiness/goodness* or *possession*. Clearly charity, prayer, or any meritorious deed is surely “*خير*.”

⁴² See footnote 3429 above regarding *اتخذ*.

⁴³ The word “يذكر” has several meanings, among them “mention slanderously.” See *التاج*.

⁴⁴ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

⁴⁵ The particle “لو” since it is a *future-connected verb*, probable to occur and *not* sure it's a *present occurrence*, such a “لو” amounts to “if” or “when.” See *مقعي اللبيب، ابن هشام*.

⁴⁶ The pronoun “it^w” here refers to: *The Hour* (of the Day of Judgment), or *The Fire*, or the *fact of punishment*.

⁴⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

⁴⁸ That is “guards and protects” you from Allah's punishment of any kind?

⁴⁹ Clearly if one is of *Allah's company*, then that one is in the *ultimate protection and care*.

those and their fathers until prolonged over them the age; do then not see they^z (that) surely We *na'atee*^x ([We] approach/come)^x the Earth^w [We] diminish it^w from its^w extremities; are then they the overcomeers.

طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ
أَنَّا نَأْكُلُ الْأَرْضَ نَنْقُصُهَا مِنْ
أَطْرَافِهَا أَفَهُمُ الْغَلِبُونَ
٤٤

45. Let-say [you^s]: verily only [I] warn you^c by the revelation; and not hear the *sommo*⁵⁰ (deaf people) the invocation/prayer if when^o (are to be) warned they^z.

قُلْ إِنَّمَا أَنذِرْكُمْ بِالْوَحْيٍ وَلَا
يَسْمَعُ الْمُمْدُودُونَ إِذَا مَا
يُنَذَّرُونَ
٤٥

46. And *la'en* (if indeed) touched-she^y/betided-she^y them a whiff-she^y of your^t Lord's torment verily assuredly⁵¹ say they^z: *waylana* (O, for us: a lengthy stay in Hell/ruin/woe); verily we were *dha'lemeena*⁵² (injustice-doers).

وَلَئِنْ مَسْتَهِمْ نَفَحَةٌ مِنْ عَذَابٍ
رِبَّكَ لَيَقُولُنَّ يَوْمَنَا إِنَّا كُنَّا
ظَالِمِينَ
٤٦

47. And [We] put the balances the *qessita* (rendering absolute justice, post removal of injustice) for The *Qeyamatey*'s^w (Judgment's) Day^x; so not (to be) wronged⁵³ a self^w a thing, and *en* (even if) [was] a *methgala* (weigh/burden/equipoise) of a mustard seed^w *atayna* (We came) [by] it^w; and sufficed by Us reckoners.

وَنَضَعُ الْمَوَزِينَ الْقِسْطَ لِيَوْمٍ
الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْعًا وَإِنْ
كَانَ مِثْقَالٌ حَبَّةٌ مِنْ حَرَذَلِ
أَتَيْنَا هُنَّا وَكَفَى بِنَا حَسِيبَنَ
٤٧

48. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Mosa* (Moses) and *Haroona* (Aaron) the Criterion^x and a light and a *thekran*^x (message/reminder)^x for the *muttaqeena* (reverential guarders against Allah's displeasure).

وَلَقَدْءَ اتَّيْنَا مُوسَى وَهَرُونَ الْفُرْقَانَ
وَضِيَاءً وَذِكْرًا لِلْمُتَّقِينَ
٤٨

49. Who^r *yakhsha* (reverently-fear) they^z their Lord by the invisible and they of The Hour^w (are) *mushfeegoona* (they^r who are in disquiet).

الَّذِينَ سَخَّنُونَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ
مِنَ السَّاعَةِ مُشْفَقُونَ
٤٩

50. And this (is) a blessed *thekron*^x (*Qur'an*^x) We descended it^x; are then you^f for it^x negaters/gainsayers.

وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ
مُنْكِرُونَ
٥٠

51. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Ibraheema* (Abraham) his *rushda*⁵⁴ (maturity discernment and adherence to the right) from before and We were by him Knowers.

وَلَقَدْءَ اتَّيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ
قَبْلٍ وَكُنَّا بِهِ عَلَمِينَ
٥١

52. *Edh* (when/since) [he] said for his father and his people: what (are) these statues^x which^u you^f (are) for it^w anchorites.

إِذْقَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَبَّنِهِ الْتَّمَاثِيلُ
الَّتِي أَنْتَمْهَا عَنْكُفُونَ
٥٢

53. Said they^z: we found our fathers for it^w worshippers.

فَالَّذِينَ وَجَدُّوا أَبَاءَنَا هُنَّا عَبَدِينَ
٥٣

54. Said [he]: *laqad* (verily, already and affirmatively) you^c were, you^f and yourⁿ fathers in a misguidance^x manifester^x.

فَالَّذِينَ كُنْتُمْ أَنْتُمْ وَأَبَاؤُكُمْ فِي
ضَلَالٍ مُبِينٍ
٥٤

55. Said they^z: have you^h come (to) us by the right^x or (are) you^s of the players.

فَالَّذِينَ أَجِعَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ
اللَّعْبِينَ
٥٥

⁵⁰ The word "صُمٌّ" is a *plural noun* while its *closest English corresponding equivalent* is an *adjective* and so *no plural* for it *except to associate it with a plural noun, people*. Hence, my translation above.

⁵¹ The word "الْتَّأْكِيدُ" is a *juratory* "الْقُسْمُ" amounting to "الْأَلْ" i.e. *affirmation*, expressed by "assuredly"

⁵² The word "ظَالِمِينَ" = "the injustice-doers," as "الظُّلْمُ" = "injustice." See the *Lexicon* attached to this *Translation*.

⁵³ See the *Lexicon* attached to this *Translation* for "أَظْلَمُ" = "wronger."

⁵⁴ See the *Lexicon* attached to this *Translation* for this rather important word.

56. Said [he]: rather yourⁿ Lord (is) the Heavens^w and the Earth's^w Lord Who *fattara* ([He] *innately-perfectly-originated*) them^y; and I over *tha'lekum* (*collective-asfar-that*)^x (is) of the witnesses/testifiers.

57. And *ta-Allahey*⁵⁵ (by *Allah*) [I] (shall) surely contrive (*against*) yourⁿ idols after you^z redirect/diverge retreaters.

58. So [he] made them fragments/scraps except a chief for them *la'alla* (*craving currently unavailable deed that/perhaps*) they to him return.

59. Said they^z: who^a did this by our *aaleha* (*deities*); verily he(is) surely of the *dha'lumeena*⁵⁶ (*injustice-doers*).

60. Said they^z: we heard (of) a lad⁵⁷ *yadbkoro*⁵⁸ ([he] *slanderously mentioning*) them; being said for him: *Ebraheemo* (*Abraham*).

61. Said they^z: then *eeto*^x (*let-you^z bring/come*)^x by him over the mankind's eyes^w; *la'alla* (*craving currently unavailable deed that/perhaps*) they witness/testify they^z.

62. Said the^z: have you^s, you^h did this by our *aaleha* (*deities*); O, *Ebraheemo* (*Abraham*).

63. Said [he]: rather did it^x their chief, this; so let-ask them you^z *en(if)* *en(if)* they^z were pronouncing.

64. So they^z returned to their selves^w; then said they^z: verily you^b you^f (*are*) the *dha'lemoona*⁵⁹ (*injustice-doers*).

65. Afterwards they^z (*had been*) inverted over their heads: *laqad* (*verily, already and affirmatively*) knew you^h (*that*) not these pronounce.

66. Said [he]: do then worship you^z of lesser than-/without Allah what neither benefits you^b a thing and nor harms you^b.

67. Fie for you^b and for what you^z worship of lesser than-/without Allah; do then you^z not cerebrate.

68. Said they^z: *ha'rrego* (*let-you^z iteratively*⁶⁰ *burn*) him and let-succor you^z yourⁿ *aaleha* (*deities*) *en(if)* you^c were doers.

69. Said We: O, fire^w let-be^w [you^y] coolness and peace on *Ebraheema* (*Abraham*).

70. And they^z wanted by him a scheme then We made them the most losers.

فَالْأَكْرَمُ رَبُّ السَّمَاوَاتِ
وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ
ذَلِكَ مِنَ الشَّهِيدِينَ ٦٣
وَتَالَّهُ لِأَكِيدَنَ أَصْنَمْكُمْ بَعْدَ أَنْ
تُولُوا مُذْبِرِينَ ٦٤
فَجَعَلَهُمْ جُذَادًا إِلَّا كَبِيرًا هُمْ
لِعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ٦٥
قَالُوا مَنْ فَعَلَ هَذَا بِعَالِهَتِنَا إِنَّهُ
لِمَنِ الظَّالِمِينَ ٦٦
قَالُوا سَمِعْنَا فَتَيْدَرْكُهُمْ يَقَالُ لَهُ
إِبْرَاهِيمُ ٦٧
قَالُوا فَأَتَوْا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ
لِعَلَّهُمْ يَشَهُدُونَ ٦٨
قَالُوا إِنَّا نَفْعَلُ هَذَا بِعَالِهَتِنَا
يَنَابِرُهُمْ ٦٩
قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ
إِنْ كَانُوا يَنْطِقُونَ ٧٠
فَرَجَعُوا إِلَىٰ أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ
أَنْتُمُ الظَّالِمُونَ ٧١
ثُمَّ نُكَسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ
مَا هَؤُلَاءِ يَنْطِقُونَ ٧٢
قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا
لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ٧٣
أَفَلَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ
اللَّهِ أَفْلَا تَعْقُلُونَ ٧٤
قَالُوا حَرَقُوهُ وَأَنْصُرُوا إِلَهَتِكُمْ إِنْ
كُنْتُمْ فَعَلِينَ ٧٥
قُلْنَا يَنَابِرُ كُونَ بَرَدًا وَسَلَمًا عَلَىٰ
إِبْرَاهِيمَ ٧٦
وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمْ
الْأَخْسَرِينَ ٧٧

⁵⁵ The word “*ta-Allahey*” is made up of *two distinct* components: the “*ta*”=“ت” and “*Allahey*.” The “*ta*” is =a “*jurative particle*,” in English it’s equivalent to “*by*” in the sense of: “*in the name of*;” and “*Allahey*” is “*Allah*” grammatically inflected because of the *prepositional genitive particle* “*ta*.”

⁵⁶ The word “*ظَالِمِينَ*” = “the *injustice-doers*,” as “*الظَّلْم*” = “*injustice*.” See the *Lexicon* attached to this *Translation*.

⁵⁷ The word “*فتى*” has *three* distinct meanings: (1) lad/chap/fellow, i.e. a *man of any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) man of: *manliness, helpfulness, pridefulness*.

⁵⁸ The word “*يَذْكُر*” has several meanings, among them “*mention slanderously*.”

⁵⁹ The word “*ظَالِمِينَ*” = “the *injustice-doers*,” as “*الظَّلْم*” = “*injustice*.” See footnote 148 below.

⁶⁰ The word “*حرَقُوهُ*” is not like “*حرَقُوهُ*.” So, “*حرَقُوهُ*” means *repetitively burn him*.

71. And *najjayna* (*We repetitively delivered*) him and *Loottan* (*Lott*) to the land^w which^u *We blessed* [in] it^w for the worlds.

72. And We granted for him *Is-haqa* (*Isaac*) and *Ya'aqooba* (*Jacob*) a bonus^{w⁶¹; and each We made *ssaleheen* (*righteous-people*).}

73. And We made them principals, they^z divinely-guide by Our command; and We [revealed]⁶² to them doing the *khayra'te* (*desirable-traits of worthiness and goodness*), and *eqama* (*sustaining/ upping the prescribed obligations of*) the Prayer^w and *eeta* (*according/ fulfilling the obligations of*) the *Zakata*^{w⁶³ (*prescribed percentage of personal possessions*)^w; and they^z were for Us worshippers.}

74. And *Loottan* (*Lott*) *aa'taynaho* (*We accorded him*) a rule and knowledge; and *najjaynaho* (*We repetitively delivered him*) from the village^w which^u was^w doing^w the *khaba'eth*⁶⁴ (*wicked/ ill-natured*); verily they were people (*of*) ill, *fa'seeqenda*⁶⁵ (*rebels vis-à-vis Allah's command*).

75. And We admitted him in Our mercy^w; verily he (*is*) of the *ssaleheena* (*righteous-people*).

76. And *Nohan* (*Noah*) *edb* (*when/ while*) [*he*] called of before, then *estajabna*⁶⁶ (*We favorably-answered*) for him; so *najjaynaho* (*We repetitively delivered him*) and his family^w from the distress, the great.

77. And We succored him from the people who^r they^z denied by Our *Aya'te*^w (*miracles/ signs/ proofs*); verily they were people (*of*) ill; so We drowned them wholes.

78. And *Dawooda* (*David*) and *Sulaymana* (*Solomon*) *edb* (*when/ since*) both rule in the *hartha^x* (*cultivation/ crops*)^x *edb* by night the people's sheep *nafashat* (*scattered-grazing*) in it^x; We were for their rule witnessers.

79. Then savvied it^w *We Sulaymana* (*Solomon*); and each, *aa'tayna* (*We accorded*) a rule and a knowledge; and We subjugated with *Dawooda* (*David*) the mountains *yousabbehnd*⁶⁷ (*she-they say: subhana Allah*) and the birds; and We were doers.

80. And We taught him *ssan'ata*^w (*careful-craft*)^w (*for*) *laboosen* (*mail-clothing*) for you^b to fortify you^b from yourⁿ *ba'a'se* (*warfare/ torment/ might*); so are you^f thankers.

وَنَجَيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي
بَرَكَنَا فِيهَا لِلْعَلَمِينَ

وَوَهَبَنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً
وَكَلَّا جَعَلَنَا صَلِحِينَ

وَجَعَلْنَاهُمْ أَئِمَّةً بَدَوْنَ بِأَمْرِنَا
وَأَوْحَيْنَا إِلَيْهِمْ فَعَلَ الْخَيْرَاتِ وَإِقَامَ
الصَّلَاةَ وَإِيتَاءَ الزَّكُوْةَ وَكَانُوا لَنَا
عَبْدِينَ

وَلُوطًا أَتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَيْنَاهُ
مِنَ الْقَرِيْبَةِ الَّتِي كَانَتْ تَعْمَلُ
الْخَبَيْثَ إِنَّهُمْ كَانُوا قَوْمًا سَوْءَ
فَسَقِينَ

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ
الصَّالِحِينَ

وَنُوحاً إِذْ نَادَى مِنْ قَبْلٍ فَاسْتَجَبْنَا
لَهُ فَنَجَيْنَاهُ وَأَهْلَهُ مِنَ
الْكَرِبِ الْعَظِيمِ

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا
بِغَايَتِنَا إِنَّهُمْ كَانُوا قَوْمًا سَوْءَ
فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

وَدَاؤُدَ وَسْلَيْمَنَ إِذْ سَحَّمَانِ فِي
الْحَرَثِ إِذْ نَفَشَتْ فِيهِ غَنْمُ الْقَوْمِ
وَكَنَّا لِحُكْمِهِمْ شَهَدِينَ

فَفَهَمْنَاهَا سُلَيْمَنَ وَكَلَّا إِتَيْنَا
حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاؤُدَ
الْجِبَالَ يُسَبِّحُنَ وَالْطَّيْرَ وَكَنَّا
فَعَلِينَ

وَعَلَمْنَاهُ صَنْعَةَ لَبِيُّوسَ لَكَمَ
لِشَحَصِنَكُمْ مِنْ بَاسِكُمْ فَهَلْ أَنْتُمْ
شَكِرُونَ

⁶¹ The word “نَافِلَةٌ” = bonus, in Arabic has a feminine construct and many meanings, but here it means “grandson.”

⁶² See footnote 7 above regarding *revealed* = “أُوحِيَ.”

⁶³ See the Lexicon attached to this Translation for what exactly is the *Zakah* and its implications.

⁶⁴ The wicked and ill-natured.

⁶⁵ See the Lexicon attached to this Translation for this important word *faseqoon* and its grammatical inflections.

⁶⁶ The word “استجَابَ,” is *answered* plus *made available* what was *requested*, i.e. “favorably-answered.”

⁶⁷ The word “yousabbehnd” means *she: it/ they say: subhana Allah*, that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. Mountains and birds are “broken plural” in Arabic, so their reference is feminized, hence “يُسَبِّحُنَ” = *she-they/ it say.....*

81. And for Sulaymana (Solomon) the wind^w tempesting-she,^y [it^w] moves by his command^x to the land^w which^u We blessed in it^w and We were by everything Knowers.

وَلِسُلَيْمَانَ الْرِّسْمَ عَاصِفَةً تَجْرِي
بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَرَكَنَا فِيهَا
وَكُنَّا بِكُلِّ شَيْءٍ عَلَمِينَ

82. And of the Satans who^x they^z dive for him and they^z work a work lesser than *tha'leka* (afar-that-it/)^x; and We were for them keepers-up⁶⁸.

وَمِنَ الشَّيَاطِينِ مَنْ يَغْوِصُونَ
لَهُ وَيَعْمَلُونَ عَمَلاً دُونَ ذَلِكَ
وَكُنَّا لَهُمْ حَفَظِينَ

83. And *Ayyouba* (Job) *edb* (when) [he] called his Lord surely I, touched/betided me the *dhurro* (persisting distress), and You^s (are) *arhamo* (most merciful) (of) the *ra'hemeena* (iterative mercy-Giver).

* وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِي
الصُّرُّ وَأَنْتَ أَرْحَمُ الرَّحْمَنِينَ

84. So *estajabna*⁶⁹ (We favorably-answered) for him; so We doffed what (was/is) by him of *dhurro* (persistent distress); and *aa'taynaho* (We accorded him) his family^w and like them with them, a mercy^w from *enda* (by munificence of/by Rule of) Us and a reminiscence-/remembrance^{w70} for the worshippers.

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ
ضُرٌّ وَّهَاتَيْنَاهُ أَهْلَهُ وَمِثْلُهُمْ مَعَهُمْ
رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرًا لِلْعَبْدِينَ

85. And *Ismaela* (Ishmael) and *Idreesa* (Idris) and *Thulkefla* (Isaiah) each, of the *ssa'bereena* (people of patience).

وَاسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلَ
كُلُّ مِنَ الصَّابِرِينَ

86. And We admitted them in Our mercy^w; verily they (are) of the *ssa'leheena* (righteous-people).

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ
الصَّالِحِينَ

87. And *Thannoo'ne* (man of the fish/Jonah) *edb* (when) [he] went mutually angrily; so [he] presumed that never *nag'dera* ([We] constrain/constrict) on him; so [he] called in the darknesses^w that: no an *elaha* (a deity) except You^s; *Subhana*⁷¹ (hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of) You^g; verily I was of the *dha'lemeena*⁷² (injustice-doers).

وَذَا النُّونِ إِذْ ذَهَبَ مُغَنِضًا فَظَنَّ أَنْ
لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلْمَتِ
أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَنَكَ إِنِّي
كُنْتُ مِنَ الظَّالِمِينَ

88. So *estajabna*⁷³ (We favorably-answered) for him and *najjaynaho* (We recurrently delivered him) from the affliction, and like *tha'leka* (afar-that-it/)^x [We] deliver the believers.

فَاسْتَجَبْنَا لَهُ وَجَبَّنَاهُ مِنَ الْغَمَّ
وَكَذَلِكَ شُجِيَ الْمُؤْمِنِينَ

89. And *Zakariyya* (Zachariah) *edb* (when/while) [he] called his Lord: O, my Lord let-not leave me [You^s] a solitary and You^s (are) *khayro* (choicer/superior/worthier) (of) the inheritors.

وَزَكَرِيَاً إِذْ نَادَى رَبَّهُ رَبِّ لَا
تَذَرْنِي فَرَدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

⁶⁸ The word “حافظين” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁶⁹ The word “استجاب” is *answered* plus *made available* what was *requested*, i.e. “favorably-answered.”

⁷⁰ The word “ذكري” is “reminiscence/remembrance” based on this great Ayah, “And if the Satan (causes) you to assuredly forget then sit not, after [the] reminiscence/remembrance” (36: 68).

⁷¹ The word “subhanaka”=“سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانه” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects* He, and *all solemnly stand in awe and utmost consecration of Him*, *deserving the utmost solemn consecration of His divine stupendous uniqueness*. So, we can render “subhanaka”=“سبحانك” concept by saying: *hallowedly and marvelously deemed transcending all defects* He, and *all solemnly stand in awe and utmost consecration of Allah*.

⁷² The “injustice-doer,” as “ظلم” = “injustice.” See the Lexicon attached to this Translation.

⁷³ The word “استجاب,” see footnote 69 above.

90. So *estajabna*⁷⁴ (*We favorably-answered*) for him and We granted for him *Yahya* (*John*) and We reformed for him his spouse; verily they were mutually vying⁷⁵ (*to gain*) the *khayra'te* (*desirable-trait of worthiness and goodness*) and they^z invoke Us wishfully and apprehensively/dreadfully; and were they^z for Us *khashe'een*⁷⁶ (*they who: totally subdued their body, sight, sound and solemnly bow in the Prayer*).

91. And which^u safeguarded-she^{y77} her *farja*^{x78} (*anterior anatomy/sleeve*)^x then We blew in her/it^w of Our *Ruo'he* (*Mercy/Revelation/Arch Angle Gabriel/Soul*) and We made her and her son an *Aya'tan*^w (*miracle/sign/proof*)^w for the worlds.

92. Verily this^{w79} (*is*) yourⁿ *Ummato*^w (*religion/community*)^w (*is*) an *Ummatan*^w one^w and I am yourⁿ Lord, so let-you^z worship [Me]⁸⁰.

93. And *taqa'tta'ao* (*iteratively cut/fragmented they*)^z their matter among them; each to Us (*are*) returnees.

94. So whoever [*he*] works of the righteous-works^w while he (*is*) a believer then no *kufrana* (*denial*) for his endeavor⁸¹; and verily We (*are*) for him writers.

95. And (*is*) a ban on a village^w *ahlakna* (*We perished*) it^w; verily they (*are*) not returning⁸².

96. Until if (*had been*) opened-she^y *Yajoojo* (*Gog*) and *Ma'ajoojo* (*magog*), and they (*are*) from every elevation they^z flit.

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى
وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا
يُسْرَعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَا
رَغْبًا وَرَهْبًا وَكَانُوا لَنَا
خَشِعِينَ

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا
مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا إِعْيَةً
لِلْعَالَمِينَ

إِنْ هَذِهِ أُمَّتُكُمْ أُمَّةٌ وَاحِدَةٌ وَأَنَا
رَبُّكُمْ فَاعْبُدُونِ

وَتَقْطَعُوا أُمَّرَهُمْ بَيْنَهُمْ كُلُّ إِلَيْنَا
رَجَعُونَ

فَمَنْ يَعْمَلْ مِنْ أَصْلَحَاتٍ وَهُوَ
مُؤْمِنٌ فَلَا كُفُرَانٌ لِسَعْيِهِ وَإِنَّا
لَهُ كَاتِبُونَ

وَحَرَمٌ عَلَى قَرِيَّةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا
يَرْجِعُونَ

حَتَّىٰ إِذَا فَتَحْتَ يَأْجُوجَ وَمَاجُوجَ
وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ

⁷⁴ Ibid.

⁷⁵ It must be pointed out that the *vying* is *not* (a) *to* or (b) *for*; as both (a) and (b) would imply they are *outside* the good things; while in fact they are *already within them*, only they have to *vie* to achieve *higher-ranking*.

⁷⁶ The word “خاشعين” = *khashe'een*, is *plural, masculine, subjective noun*, with no English equivalent available for it *per se*. The word “خشوع” in “خاشعين” = *khashe'een* involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior. However, “خشوع” denotes *submission* or *subduing* of *sight* and *sound* as well. So “الخاشعين” are those who had totally *subdued their body, sight and sound*. Also sometime “الخاشعين” = *اللسان* and *البصائر*

⁷⁷ That is absolutely shielded and protected.

⁷⁸ The word “*farj*” = فرج “*opening*” has several meanings: (1) any *slit* which separate two parts; (2) any *opening* in a mountain or the cloud; (3) a *gap* into a protective wall; (4) the *external genital of the female*, and some time the word “*farj*” could be said to indicate the *anterior* or the *posterior* aspects of the genitals; (5) every “*opening*” between two parts could be referred to as “*farj*.” In this case, and Allah knows best, she (peace be upon her) secured and protected what applies in (4) as most commonly understandable, i.e. maintain her chastity. However, there are many Qur'an commentators who maintain that the “*farj*” here refers to the “sleeve” in her garment which she secured from Gabriel (peace be upon him) as she did *not* know who he was. So the “blowing was in this “sleeve.”

⁷⁹ This reference “*this*” = هذه which refers to the *Ummah*, which a feminine noun in Arabic.

⁸⁰ The letter “ن” in “العماد” is called “نون الوقاية او العماد”, حيث لا يستثنى عنها which precedes the speaker's pronoun “ي”. The speaker's pronoun “ي” in “فَاعْبُدُونِ” by Arabic (linguistic) Rule, is omitted for التخفيف = “الإعاب” or Ayat's end harmony (rhyme). See اعراب القرآن، لمحمود صافي

⁸¹ The word “سعى” has several meanings, depending on the context: (1) i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) i.e. treading = walk on, over, or along; (3) عمل = “ *عمل*” i.e. treading = walk on, over, or along; (4) ياجتهد = endeavored, i.e. be made conscientious or concerted effort toward an end, as in this context; (4) يمْعِنْ قَصْدَه = “*يَمْعِنْ قَصْدَه*” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إِلَى” and when it is in the sense of “work” then it is made transitive by “إِلَمْ!” See *اللسان*, and *الصائر*.

⁸² That is to say once a people were destroyed by Allah because they disobeyed His messenger, there is no way for them to come back to this world to start anew and repent.

97. And *eqtaraba*⁸³ (*festinately-approached*) the promise, the right; so *edha* (*suddenly/ whereas*) starers-she^y (*are*) their *abssa'ro* (*insights/ discernments*) ^x (*of*) whom ^r *unbelieved* they^z; *ya'waylana* (*O, for us: a lengthy stay in Hell/ ruin/ woe*); *qad* (*already and affirmatively*) we were in heedlessness^w of this; rather we were *dha'lemeen*⁸⁴ (*injustice-doers*).

98. Verily you^b and *ma*⁸⁵ (*whatever*) worship you^z of lesser than/without Allah (*are*) Hell's^w *tinder*⁸⁶; you^f (*are*) to it^w *wa'redona* (*comers-in/ arrivers you^z*).

99. If [were] those *aaleha* (*deities*) not *warado* (*they^z came-in/ arrived-to*) it^w; and each (*is*) in it^w *immortals* they^z.

100. For them in it^w *zafeeron*⁸⁷ (*audible distressing fullness of the chest*) and they (*are*) in it^w not hear they^z.

101. Verily who^r preceded^w for them from Us the *Husna*^w (*Paradise^w*) those (*are*) *a'n* (*off*) it^w *mab'adoona*⁸⁸ (*ones far removed*).

102. Not hear they^z its^w undertone and they (*are*) in what themselves^w desired (*are*) immortals.

103. Not saddens them [the] panic the biggest; *tatalaqqa* (*iteratively receive/ face*) them the angels: this (*is*) yourⁿ day which^x you^c (*were being*) promised.

104. Day [We] fold the sky^w as folding the *sejelle* (*record-scroll*) for the books; just-as We began first creation^x We repeat it^x; a promise on Us, verily We were doers.

105. And *laqad* (*verily, already and affirmatively*) We wrote in the *Zaboor'e* (*Book of David/ book of wisdoms/ proverbs*) from after the *Thekre* (*The Preserved Tablet/ Qur'an*) that the Earth^w inherit it^w My *eba'de* (*worshippers/ submitters/ slaves*), the *ssa'lebona* (*righteous-people*).

106. Verily in this^x surely (*is*) announcement/sufficiency⁸⁹ for a worshipping people.

107. And not We sent you^g except a mercy^w for the worlds.

وَاقْرَبَ الْوَعْدَ الْحَقُّ فَإِذَا هِيَ شَخْصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يَوْمَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَلِيمِينَ ١٩

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصْبٌ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ٢٠

لَوْ كَانَ هَؤُلَاءِ إِلَهٌ مَا وَرَدُوهَا وَكُلُّ فِيهَا خَلِدُونَ ٢١

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ٢٢

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِّنَا الْحُسْنَى أُولَئِكَ عَنْهَا مُبَعِّدُونَ ٢٣

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا أَشْتَهَتْ أَنفُسُهُمْ خَلِدُونَ ٢٤

لَا سَخْنُهُمْ الْفَزُّ الْأَكْبَرُ وَتَلَقَّنُهُمُ الْمَلَائِكَةُ هَذَا يَوْمَكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ ٢٥

يَوْمَ نَطْوِي السَّمَاءَ كَطْنَ الْسِّجْلِ لِلْكُتُبِ كَمَا بَدَأْنَا أَوْلَى خَلْقِ نَعِيْدُهُ وَعَدَّا عَلَيْنَا إِنَّا كُنَّا فَعَلِيْنَ ٢٦

وَلَقَدْ كَتَبْنَا فِي الْزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرْثَا عِبَادِيَ الْصَّالِحُونَ ٢٧

إِنْ فِي هَذَا لِبْلَغا لِقَوْمَ عَبْدِيْنَ ٢٨

وَمَا أَرْسَلْنَا إِلَّا رَحْمَةً لِلْعَالَمِينَ ٢٩

⁸³ The word اقترب “اقرب” is *more particular than* اقرب “قرب” as المبالغة في القرب = المبالغة في القرب, i.e. indicative of a *superlative* of the *approach*. See *التاج* So for such a *superlative* of the *approach/ nighing*. So, “festinately” is used to qualify the *approach* in order to *intensify* it.

⁸⁴ The word طالين “طالين” = “the injustice-doer,” as الظلم “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

⁸⁵ This “ma,” approximated here by “whatever.” Such a “ma” is for a *non-distinctive-noun*, used for *non-intelligent entities*. So *Jesus* or *his chaste mother*, considered “deities” by some are clearly *not* meant, as *both are intelligent*. See *السان*.

⁸⁶ The word حصب “حصب” carries two distinct meanings: (1) small stones; and (2) the *material intended and readied for fire-fuel*, as in this *Ayab*. It could be of *any thing*, including *stones and humans*. When kindled and starts burning then it is called وقود “وقود” the fueling material.

⁸⁷ The word زفير “زفير” has several meanings: (1) the hard and difficult breathing; (2) audible distressing fullness of the chest; (3) inhalation with slow and prolonged exhalation, as if sighing due to pain; (4) audible sound of the donkey's braying beginning; (4) inhalation and exhalation.

⁸⁸ The word معدون “معدون” = an objective plural noun, rather rare to find in English.

⁸⁹ The word كافية “كافية” = sufficiency. See الراغب و الهادي

108. Let-say [you^s]: verily only, (what is being) revealed⁹⁰ to me: verily only yourⁿ elaho (deity) (is) one elahon (deity); so are you^f Muslims (peaceful submitters).

قُلْ إِنَّمَا يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمْ
إِلَهٌ وَحْدَهُ فَهُلْ أَنْتُمْ مُسْلِمُونَ



109. So en(if) diverted they^z then let-say [you^s]: I proclaimed⁹¹ (to) you^b on sawa (mutual equality of under-standing) and en (not) adrey⁹² ([I] profoundly-understand) is (it^x) near or far what you^z (are being) promised.

فَإِنْ تَوَلُوا فَقُلْ إِذَا تُنْهَىٰ عَنِ
سَوَاءٍ وَإِنْ أَدْرِيَ أَقْرِبُ أَمْ
بَعِيدٌ مَا تُوعَدُونَ

﴿١٥﴾

إِنَّهُ رَبُّ يَعْلَمُ الْجَهَرَ مِنْ الْقَوْلِ
وَيَعْلَمُ مَا تَكْتُمُونَ

﴿١٦﴾

إِنَّهُ أَدْرِي لَعَلَهُ فِتْنَةٌ لَكُمْ وَمَتَّعْ
إِلَى حِينٍ

110. Verily He knows the loudening of the say and knows [He] what conceal you^z.

111. And en (not) adrey ([I] profoundly understand), la'alla⁹³ (craving currently unavailable deed that, perhaps) it^x (is) a trial^w for you^b and a mata'on⁹⁴ (resource for transitory worldly delight) to a while.

فَنَلَ رَبُّ أَحَمَّرَ بِالْحَقِّ وَرَبَّنَا
الرَّحْمَنُ الْمُسْتَعَنُ عَلَىٰ مَا
تَصِفُونَ

﴿١٧﴾

112. Said [he]: O, my Lord let-rule [You^s] by the right and our Lord Ar-Rahma'no, the Musta'aan (He Who is sought for help), over what you^z describe, (i.e. you^z claim).

⁹⁰ See footnote 7 above regarding *revealed* = “أُوحِيَ”

⁹¹ The word “أَنْ” could carry a *double meaning*: simply *announcing* or solemnly *declaring an abrogation of any peace arrangement between one party and another*.

⁹² The word “تَدْرِي” is from “دَرَائِي” which is *far more reaching* than the simple “*knowledge*,” as “*drayı*” extends to having *deep understanding* of the subject matter.

⁹³ Ibid. Also the “هُ” in “لِعْلَهُ” refers to the “إِمْهَالٍ” = the reprieve. See *القرطبي*.

⁹⁴ The word “مَتَاعٌ” = “mata'aon” is rooted in the word “مَتَاعٌ” = “matta'd” with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration. +